

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 27.

NEW-HAVEN, NOVEMBER 30, 1833.

VOL. XVIII.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

SANDWICH ISLANDS.

We copy from the Missionary Herald further particulars of the revival at Kauai.

Oct. 25, 1832. You may desire to know what means have been and are used for the advancement of the Redeemer's kingdom here. You will have learned from other sources, that since early in May the care of this station has devolved on me. Mr. Whitney having left at that time for Oahu, and being subsequently appointed on the deputation to the Society and Washington Islands. Previous to his embarkation, he spent one Sabbath and preached two sermons here, from which several date their first serious impressions. One of these discourses was a funeral sermon for Kaahumanu, the other a farewell address. While my health permitted, (which was only a few weeks,) we had a lecture on Wednesday afternoon, two sermons on the Sabbath, and some attention was paid, during the intermission of public worship at noon, to the Sabbath School. We had also a daily prayer meeting (except on the Sabbath and Wednesday) which was established in July, and has been sustained with the assistance of church members. In this meeting a few verses are sung, a portion of Scripture is read, a few plain and pointed remarks are made, and the service is closed with prayer. We meet near evening, this being the time in which the people are generally at leisure. The numbers attending vary from 500 to 1200, and average about eight or nine hundred.

I have generally been able to attend the meeting myself. Native members assist in prayers and in conversations, especially one man named David, who appears to be humble, and to possess an extraordinary knowledge, for one in his circumstances, of the human heart.

Owing to my ill health, I have found it necessary to direct the inquirers to go first to David; and those whom he supposes to be thoroughly awakened, are sent to me at appointed seasons; to others he gives such directions as he deems appropriate from the New Testament, pointing them to some particular passage.* By this arrangement my own labor has been chiefly bestowed where I judged it was most needed. When I consider the means used, or rather the want of means, humbly speaking, to carry on the work, I am con-

* This method I suggested, and have also pursued it pretty constantly myself. After conversing a little while I usually dismiss them with their attention directed to a passage of Scripture. Both in public and in private we have endeavored to persuade them to read the word of God much, and to study and pray much over it; assuring them that it would be more useful to them than going about to converse with their neighbors, and that if they were Christians they would prefer this employment.

strained to feel that it is the work of God, not of ourselves; and to exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Our people manifest a high regard for the word of God; and those whom we consider pious, appear cordially to engage in every duty which they believe it enjoins upon them. They are very eager to possess the New Testament in one volume. It is now all in print, but in five detached parts. So anxious are many who have all the parts, to have it in one bound volume, that they take off the covers from the Gospels printed in America, and embodying the several parts, make the red covers, enveloped in a half-dressed kid skin, serve for the whole. Others, hearing that an edition of the whole is ere long to be printed, are anxious to deposit money with us beforehand, that they may be entitled to it on its first arrival. Others again, who have worked for us, have refused to take their wages, being determined to have us indebted to them when the Testament shall arrive.

In the middle of July, a society was formed in this congregation, consisting of church-members, and persons propounded, whose object it is to assist the needy in our own vicinity, and aid in disseminating the Scriptures and publishing them among the destitute. A strong propensity to trust in works having formerly been manifested here, it was deemed not advisable to propose the subject to any than the above mentioned persons. A few serious persons, however, in the neighborhood, having heard what was doing, and desiring to contribute, were not refused. From the free-will offerings of the society, in paddles, mats, kapas, fowls, turkeys, pigs, &c., with a little money, fifteen dollars in cash have been realized, and produce to the value of about ten dollars is not yet disposed of. The whole amount will probably be appropriated to the support of the mission to the Washington Islands, should our brethren enter the field.

As I have not seen any thing of intemperance in drinking here, since becoming connected with the station, except in the case of a foreigner or two, (and of late the laws against vending strong drink have been so thoroughly executed that even they could not get intoxicated,) I have made no efforts to establish a temperance society. I have scarce a doubt, but the whole native population of this island would willingly join such a society.

In the year past a new and very substantial meeting house, in native style, has been erected at this station. It is 155 feet long, by 48 broad, with seven double doors, each eight feet wide, and ten high; made—dual, hinges, and all—hung, entirely by natives.

Nov. 2. Since the preceding pages were written, 60 persons, many of them newly awakened, have been conversed with by Mr. Bingham and myself. Mr. B., having heard of the state of our congregation, and the urgent need of more laborers at this time, arrived here

night before last, and is now engaged in conversing with the anxious. He just now remarked, that he did not see how the present state of feeling could be accounted for, without attributing it to the Spirit of God. Indeed the divine sovereignty has been strikingly displayed in some cases that have occurred here. Persons come from distant and almost inaccessible parts of the island, where I have good reason to believe the Gospel was never proclaimed from an ambassador of Christ, most deeply distressed by a sense of their sins. Frequently they can give no definite account of the origin of their convictions; but as they often express it, they were afraid on account of sin, and their soul and body trembled; therefore they come here to inquire after salvation. And numbers, when they have obtained hope, take up their abode in our vicinity, and bring their relatives also. Enough, however, is manifest in this dispensation of mercy, to convince us, that the dealings of God toward this people do not release Christians from their obligations to "preach the Gospel to every creature." For a vast majority of the cases of conviction and hopeful conversion are found at this station and one other place, where nearly all the missionary labor has been bestowed. And I may add, that for these two places (the latter being an hour's ride from us) and for villages from one to three hours nearly west, the labors of three evangelists are urgently needed, and, for aught I can see, are likely to be so for a long while to come.

I did hope to be able to speak, before closing this, somewhat definitely concerning the numbers awakened, and the hopefully converted during this season of refreshing; but it is scarcely practicable in the present state of the work.

The use of tobacco has been greatly diminished at our station, but is still a nuisance, the extermination of which demands, and we intend shall receive, more systematic and vigorous efforts from us.

Nov. 5. When the preceding sentence was penned, I supposed my letter was about finished, but the increasing interest in eternal things manifested in the congregation, constrains me to add a few words.—Yesterday morning Mr. Bingham preached; the house was crowded; the audience nearly 3000, and attentive and solemn.

The transaction of yesterday seem to have given a new impulse to the work; and from conversation with some and reports concerning others, we are encouraged to hope, that we have already witnessed, is but the first fruits of a glorious harvest for the garner of Christ. Deborah, who is now making a visit here, says the people tell her they cannot find secret places for prayer. When they go out on the plain by night, every where they find persons on the same errand. Indeed their circumstances in this respect are very unfavorable; but when the Spirit of God rests upon them, they find both time and place for prayer notwithstanding.

The extracts which follow are from Mr. Gulick's journal.

Aug. 22. Maheba, a female, said, "I think I am a brand plucked out of the fire. I have been a murderer. I wished my former husband dead, that I might be married to another." From further conversation I ascertained it was this secret wish, not an open act, for which her conscience now condemned her. This is one characteristic of the confessions which I have lately heard; they have, far more frequently than in former times, referred to the state of the mind and heart. The sin of unbelief, procrastination, and others of that class, are more commonly included.

An aged female, in confessing her sins, besides enumerating other gross crimes, said "I am a murderer. I killed my father by beating him on the head with a wooden vessel." Another said she had taken the life of her own child. Indeed almost all of them past middle age, are, by their own account, guilty of the vilest crimes,

and many, too, who are comparatively young, are wised to do evil, and old in iniquity. It is enough to chill one's blood to hear their confessions; and still more painful to reflect on the state of society which these indicate.

It may not be improper to say a word with regard to the character of the sermons, which have been delivered within the last six months. Repentance and faith are the duties, which I have always endeavored to make prominent, urging upon all their obligations to the immediate performance of these; at the same time aiming so to deliver the messages of salvation, that at the close of each, I could honestly say concerning my hearers, I have preached Christ unto them.

In our daily meeting for religious exercises, the gospel by John was read in course; and the remarks on the occasion were confined to those passages which speak most explicitly of Christ and the duty of all to believe in and obey him. This also has been the nature of the texts, almost constantly selected for the Sabbath and Wednesday. The thought has sometimes occurred to me, "Your people will get tired of hearing the same in substance continually, and perhaps in consequence neglect the house of God and the means of grace." But the answer was always at hand; "very few of the people have yet repented and submitted to Christ, and until they have they will do nothing else in the right spirit—nothing that will avail them at the judgment seat of Christ."

Thus it seemed necessary was laid upon me, whether they would hear or whether they would forbear, to insist chiefly upon these great themes. Accordingly, when Joshua's resolution has been the text, I have endeavored to impress upon the hearers that if they would imitate Joshua, they must begin with repentance, and every duty must be done with a believing heart.

Mr. Bingham has spent a week with us, and has been instant in labors, in season out of season; and I doubt not some, I hope many, will have occasion to bless and praise our Redeemer throughout eternity for sending him here and aiding him by his Spirit on this occasion.

MISSIONARY ANECDOTE.

Mr. Finley, in the course of his remarks at the recent Colonization meeting in New-York, related the following anecdote, which strongly illustrates the truth of the observation—that when all earthly assistance fails, the providence of God will not be found wanting.

A missionary and his wife had been located by an English Society in the Colony, at the Cape of Good Hope, or among the Bushmen on its borders. The opposition they met from the Colonists destroyed all hopes of success. Means failed from the Society—the wife of the missionary was sick—and he must either find means to return to Europe, or penetrate the vast wilderness for many hundred miles. While he was making it a matter of prayer, his wife, regardless of her own comfort, desired that they should, from their own means, procure the common conveyance of the country, and depart in search of a settlement in the wilderness. The missionary consented willingly. They traveled over four hundred miles, but met with no encouragement of attaining their object. Almost despairing, they encamped one night, and upon rising in the morning, they discovered a savage chief with his train not far distant. The blacks advanced and addressed them. They had been deputed by their tribe, and were then on a journey of five hundred miles, to the Colony, where they desired to procure a missionary! As may be supposed, the man of God hesitated not, but returned with the savage chief, to preach the Gospel to his tribe.

SANDWICH ISLANDS.

The following extract of a letter from the Rev. Mr. Lyons, of the Sandwich Island Mission, to his brother in Rochester, is published in the Family Journal. The date is Waimea, Hawaii, March 4, 1833. The writer is speaking of the young king:

For several weeks past he has been buying rum, brandy, gin and wine, by the barrel; and has used every means to keep every one drunk that came within his reach. About 100 are kept in a state of intoxication at his pleasure. He commands them to drink, and those who obey he promotes, and those who refuse he puts down. None escape his orders. He has ventured to invade the churches, and lay his mandates on the followers of Christ. A few have yielded; one high chief and a woman of considerable authority. How many others will follow is not known; but no doubt the church at Honolulu will be most severely tried. About a dozen barrels of strong drink have been consumed in that place in two weeks, and with this a former heathenish dance has been re-introduced by the orders of the king. The king himself, it is said, drinks but little, his object seems to be to show his power. He has told Mr. Bingham, that it is not clear how long he will pursue such a course. We hardly know what to expect.—We know that kings and princes are in the hands of God, and all events are under his control—our confidence is in him. The princess, the king's sister, who resides at Lahaina, appears well, it is said, at this time. She is much disquieted on account of her brother's conduct.

REV. JOSEPH WOLFF.

Translation of the Letter of the Grand Mogal to the Rev. Joseph Wolff.

"The seal of Aboonuar, Moon
Oodeen Mahummad Akbar Shah
Padshah Ghazee:

"Know you, the Rev. Mr. Wolff, the faithful and the well wisher on whom descendeth the mercy of the high (King Akbar Shah,) that you who attended at this Court (on which the world places reliance,) presented your fidelity and the earnestness of your devotion to the presence. The presence derived much pleasure and gratification from your knowledge and wisdom—you are to consider yourself always enjoying the royal favor which is blended with your happy circumstances. For the rest, think that you are honored with the royal favor."

Autographic Letter from the King of Oude to the Rev. Joseph Wolff.

"His Majesty cannot refrain, from expressing to the Rev. J. Wolff the pleasure that he derived from his visit.

"His Majesty being satisfied of Mr. Wolff's talents, and anxious to learn an account of the countries and holy places he had visited, would wish that he had remained here for a short time; but as his departure is so prompt, his Majesty bids him farewell, wishing the Rev. Mr. J. Wolff every prosperity and happiness."

[Calcutta Cour.

Miscellaneous.

From the Philadelphian.

AN APPEAL TO THE ROMAN CATHOLIC CLERGY.

How cheering and elevating to the mind are the emotions which rise in my bosom, when I reflect on my emancipation from the errors and deleterious influence of popery! I can now look around on the vast multitudes of Christians who protest against the abominations of the Roman church and hail them as my brethren.

The horrid doctrine that all will be damned who are not members of the Roman Catholic church is calculated to make men infidels. Is it to be believed that God will damn the great majority of mankind for not associating themselves with a body of men whose moral conduct is in direct opposition to the whole tenor of his will, as it is revealed to us in the sacred scriptures?—damn them for not submitting to an authority which has prohibited the reading of the scriptures in the vernacular idiom?—damn them for not roasting their fellow beings, and consuming them to ashes; as is done at the Auto da Fes of the Inquisition?—damn them for not adhering to a church where the ceremonies and the exterior requisitions are so multiplied that it will require an apprenticeship of years (at least as it relates to the clergy,) before one can be qualified to fulfil his obligations? Let me ask you, Roman Catholic clergymen, have you yet learned the first rudiments of the Christian? Do you know how to pray? Is not the breviary, (those protracted prayers, so called, which you are daily bound to repeat) is not the breviary, I say, a system of prayer calculated to depress the soul, to perplex the mind, and by a constant repetition of the same formula to subject you, and I may say, morally speaking, necessitate you to recite them with inattention? With what precipitancy do you not generally acquit yourselves of this obligation? You know the laws of your church require them to be said every day; and that the obligation holds you bound till twelve o'clock at midnight. During the day, your avocations, either necessary or unnecessary, are frequently so pressing that midnight approaches, and these prayers are not yet said. What is the consequence? The obligation bears heavy upon you until the clock strikes twelve. Sleep bears as heavy on your eyes as the law bears on your conscience; sometimes—what do I say? many times, heavier.—What follows? Your prayers become incoherent; you mutter one thing, and mean another; you doze, and wake; lose the connection of the prayer; excite the risibility of your praying companions; and thus, instead of honoring God, convert a function the most sacred, into scorn and ridicule. What frame of mind must you be in when so trifling a circumstance as an insect's fluttering about the candle and scorching his wings, is sufficient to excite such contortions of risibility that you are obliged to drop the book or leave the room?

Such scenes as these are never to be witnessed among the Protestant brethren. At church, at home, in public, or private, their prayers are marked with solemnity the most striking. When they speak of God or heavenly things, their words seem to glow with the ardor of a heart melted with love. To converse on spiritual things, to dilate on the wonders of redeeming love is their joy, the theme upon which they dwell with pleasure.—Can I say the same of you, O! priests of the Roman church! God is witness that I cannot. How often have I been rebuked by you for impertinence, as you were wont to style it, in casting the gloom of spiritual discourse over the hilarity of your worldly conversations! How often have I heard you repeat, when I would introduce some pious and edifying remark, "there is time for all things;" intimating that then and there was not the time for spiritual elevations! When the time was, to which you alluded, I have yet to learn. I never found you ready or disposed for subjects of experimental and practical religion. One of these pretended priests of the Most High, once told me with derision, "dear sir, you had better dwell among tombs and dead men's bones, as you delight to think and talk so much of death." Thus it was, that for fourteen years my soul was languishing for a friend who would feel an interest in the dear Redeemer's kingdom, that kingdom which is within us, if we be of the number of his children. "Out of the abundance of the heart the mouth speaketh." With what then could those hearts have abounded, whose lips

had not yet been taught to lisp the praises of Emmanuel! Dearest, loveliest Jesus, how cold and frozen must be the heart that will refuse thy sweet embraces! Colder than the manger in which thy sacred humanity first appeared among us. Bright and Morning Star, dark indeed must be the mind that will not be illuminated with thy rays! Fount of every grace and blessing, withered and blasted must be the soul that is not watered with the streams of love that flow from thy wounded side! Jesus died for us, and can we live and not for him alone? His last and dying words were, "Father, forgive them, for they know not what they do;" and shall our mouths be closed in eternal silence, and not be allowed to communicate the tender emotions which we feel! Ye, among the Roman clergy, who shudder at what you see and know, let me invite you, in the words of the apostle, "to come out from among them, and be separate,—and touch not the unclean thing," and God will receive you; and be a Father unto you, and ye shall be the sons of the Lord Almighty.—Brethren, I have found him to be a Father unto me. I can now, with filial confidence exclaim, "my Lord and my God, my Hope and my Salvation!" I can now give to my heart the wings of love, and elevate my soul in prayer. I can now find minds congenial to my own, and mouths accustomed to communicate the overflowing effusions of their enraptured souls. In public or in private devotion, all seem impressed with the presence of the deity; they worship in spirit and in truth; no rattling beads to count, no Aves to repeat, no wooden, gold, or silver cross to worship, no bones to kiss, no tinsel ornaments of saints to attract the wandering mind from God, no priest to gaze at, or to follow in his thousand vagaries of devotion, no waver to bend the knee before; but the Lord God omnipotent reigneth, ruleth, and fills the heart with love with gratitude and praise. *Come out from among them, my brethren, and be separate, come out and be happy; come out, and enjoy the freedom with which Christ will make you free; "come out, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."* The blood of the saints which has stained the hills and valleys of Europe, cries aloud to heaven for vengeance. Ye priests, who have received the mark of the Beast, not only in your forehead, but also "IN YOUR HAND," at the time of your ordination, read and tremble at the following denunciation.—"If any man worship the Beast and his image, and receive his mark in his forehead, or IN HIS HAND, the same shall drink of the wine of the wrath of God."—Rev. v.

You know, full well, my Roman Catholic fellow citizens, that you all receive a mark in your foreheads, every year, on what you call Ash Wednesday. This mark, as you will not deny, is made by your priest, who dips his finger in his consecrated ashes, and marks you on the forehead with it in the form of a cross. Perhaps you are not all aware that every Roman Catholic priest, at the time of his ordination, receives a mark on his right hand, made by the bishop who ordains him. This mark is also in the form of a cross, and made with consecrated oil. Can you show me a society in the world, except your own, whose members are thus marked in the forehead or in the hand? If not, then this awful denunciation respecting the Beast, and those who receive his mark, can be applicable to none but the Roman Catholic church. Read this text and ponder on it, I beseech you.

Roman Catholic clergymen, what I have said in regard to your mode of praying, is meant, not to wound your feelings, but to show you that the authority which you recognize as infallible has erred. A system of prayer made obligatory under the penalty of mortal sin, and productive of consequences such as those that I have related, cannot be good, much less divine, or emanating

from an authority divinely established. That men can prevent the effects of drowsiness on the animal economy, is, morally speaking, an impossibility; that its effects are not prevented is a fact which you cannot deny; therefore you are bound to recite your prayers under circumstances which necessarily propel you to pray without attention, without devotion, and without knowing what you say or do.

The great Searcher of hearts knows what motives lead me to address you as I do. It is not, as I have already repeated, it is not to hurt your feelings. On the contrary, it wounds my own feelings to be under the necessity of addressing you thus openly as I do. I write to show you the inconsistency and pernicious tendency of the system you uphold, and to caution the unwary from being drawn into the horrid whirlpool of a pretended infallibility of authority which would be the shipwreck of their soul.

"Come out from among them," my brethren, I am constrained to repeat the invitation, "come out from among them and be separate, and touch not the unclean thing." Come out, ye, who through the long vista of preceding ages see the accumulated corruptions of the system, but fear that in breaking the gordian-knot you will lose your soul; take courage; fear not; break through the magic charm; trust yourself for once in the arms of redeeming love; and, believe me, you will never regret the happy change. If words could express the joys that I feel, or language paint the serenity which surrounds my soul since her release from bondage, the picture would captivate your heart, and resolution break the trammels which bind you to destruction. My sighs and prayers ascend to heaven for your rescue; the tear of sympathy rolls from my heart, while my poor pen inadequately strives to transmute the emotions that I feel, that you may also see and feel them. But the day will come, and even now begins to dawn upon us, "When the Lord shall consume THAT WICKED [One] with the spirit of his mouth, and destroy him with the brightness of his coming. If the heavens are impure in his sight, what a spectacle must not that church present whose very footsteps are marked with blood and slaughter?"

Were I now in Spain, my ashes would soon be scattered with the winds, my name consigned to infamy, and my soul to hell. If Roman fallibility could damn me.—Perhaps some blood-hound of the Pope may yet be urged to satiate himself upon my blood, or spill it on our shores. Should the fell monster, however, dare to immolate a citizen of these States on a superstition's reckless altar, the tottering mass of bigotry would be crumbled into ruins, and posterity would sing the requiem of the BEAST. This, my dear brethren, is strong language you may say, yea my brethren it has the power of truth. Refute it if you can; but if you cannot, then bow before it, for "truth is powerful and will prevail." It will prevail on earth below, to dissipate the cloud of error, or prevail beyond this sphere of life to involve the guilty in irremediable woe.

With the kindest wishes for your eternal welfare, I remain your friend in Christ.

SAMUEL B. SMITH.

ETERNITY REALIZED.

[Selected for the Boston Recorder, from "Eternity Realized; or A Guide to the Thoughtful." By Robert Philip.]

Thoughts of Eternity a Means of Improvement.

As life involves thought, and feeling, and action; an eternity of thinking, an eternity of feeling, an eternity of acting, is a solemn consideration! It could not be weighed without profit. Who would not be improved, both in character and spirit, by arguing thus:—"I must think forever; would an eternal train of my

usual thoughts be either worthy of me, or useful to me? I must feel forever; would an eternal reign of my present spirit and distress please me? I must act forever; would an eternal course of my habitual conduct bring happiness, or even bear reflection?"

We could not bring our tastes and tempers to this test, without improving both. The moment we realize an eternity of any vice or folly, we are shocked. To be eternally passionate, or eternally sensual, or eternally covetous, or eternally capricious, is a state of being which must be appalling and repulsive even to the victims of these vices. Thus independent of all the light shed upon immortality, by the gospel, immortality itself sheds strong and steady lights upon our personal interests and relative duties.

Why are we reluctant to think of Eternity.

We see, at a glance, that an habitual sense of eternity would impose and compel more self-denial, or self-control, or self-examination, than we altogether like. We feel instinctively, that certain tempers and tendencies, if not some habits also, would require great and immediate improvements, if they were confronted from day to day with the claims of Heaven. Every aspect of immortality is so full of solemn protests against all compromises with the flesh and the world, that even the most exemplary cannot but see clearly, and feel deeply, that they are not altogether that "manner of persons" which, as heirs of immortality, they ought to be.

"It Passeth Knowledge."

When Paul uttered this exclamation, and its emphatic accompaniments, he saw more of the wonders of redeeming love than he had ever seen before. His mind was out among its immeasurable glories, as NEWTON'S was abroad in the universe, when he said it was unsearchable. This, from Newton's lips, was not the language of ignorance, nor disappointment. He saw the distant and dazzling points at which the universe became unsearchable; and never knew nor enjoyed so much, as when he thus felt, through all his soul, that it "passeth knowledge." In like manner, Paul saw the point of breadth, the point of length, the point of depth, the point of height, at which the love of Christ, like the spaces of infinity, surpasseth comprehension.

"Lust of the Mind."

There are, however, "lusts of the mind," as well as lusts of the flesh; and the desire to reserve the great bulk of our spare time for thinking and speaking of earthly things, is one of these mental lusts. The desire to have things right between God and the conscience, without the trouble of keeping them right, is another. Impatience to quit the closet is a third. Drawing in, or checking those lines of thought which lead direct to eternity, is a fourth.

Prayer and Eternity.

He will pray most in secret, and with most pleasure, whose closet is, as it were, a little nook of the heaven of heavens, partitioned off for communion with God, and whose times of retirement are regarded as portions of eternity. And there is special need, that the family altar should actually lean on the eternal throne; there is such danger of becoming formal and dull in domestic worship!

Departed Friends and Eternity.

We cannot of course, regret, but must rejoice, that heaven comes before us not desolate of ancestral spirits. It is no small part of our happiness to believe, that some of those who were nearest and dearest to us on earth, are now before the throne; and even there continue to love us, and long for us to join them. These are golden links between our hearts and heaven! and might be expected, as they are well calculated, to draw our thoughts and affections very often and very far hea-

ward. And they have this sweet influence, whenever we allow them to exert it. It is, however necessary to take care lest this ardent love to those who are "forever with the Lord," be mistaken for love to the Lord himself.

Eternity and the House of Mourning.

We cannot force such glimpses of eternity as the approach of death forces upon us. We cannot command that entire and intense concentration of spirit in the house of God, which is so natural, though inevitable, in the house of mourning, at the moment the mourning begins. There, and then, without effort, and even without intention, we find ourselves absorbed with eternal things. The departure of one spirit into the invisible world, displaces, for a time, this world, in all the spirits present. The unclothed soul cannot rise more rapidly to the throne of God, even if borne on angels wings, than the thoughts and feelings of survivors rush into the realization of meeting God.

The House of Mourning and the Lord's Supper.

When we come from such a scene to the first sacrament after it, this absorbing consciousness of our immortality, although softened and tranquilized by the interval, is yet so vital and vivid, that it gives to that sacrament much of the aspect of a last one. Deep thoughts of our own death mingle with our sweetest recollections of the Saviour's death. We communicate for eternity. There is an air of eternity about the sanctuary, and about ourselves too. Our sympathising friends feel the "unction," as well as the weight, that is on our spirit. For it is not their sense of our loss alone, that so readily and fully harmonizes their looks and tones with our own, when they meet us for the first time, after we come from the house of mourning to the house of God. That holy and solemn awe which breathes in all their manner towards us, is chiefly derived from us. They feel that we have been so near the eternal world, that any thing not solemn, would be as unkind to our seriousness as to our sorrow. They know that we went so far down into "the swellings of Jordan," with the spirit which so recently passed through them, that they look as if they saw drops of the cold and dark waters still hanging upon us.

A Sacramental Spirit.

Why not, then, before taking our place at the table of the Lord, place ourselves in thought at the throne of the Lord, until we see and feel the kind of penitence, and the kind of humility, and the kind of gratitude, and the kind of love, which becomes those who take "the cup of blessing" on earth, as the pledge of "the cup of salvation" in heaven? No process nor direction of thought would so readily improve "a right spirit," or correct a wrong spirit. Indeed, it is only by some process akin to this, that we can succeed in securing a sacramental spirit: for it will not be forced.

"Forever with the Lord."

There is no idea of heaven dearer to the followers of Christ, than this. All our other ideas of it, even the fondest of them, culminate and center in seeing and being with the Saviour. Even the sweet hope of re-union with the spirits we love most, is sweetest in the form of joining them, to cast our crowns at his feet together.—We feel that however high natural love may swell then, the only effect of it will be to swell higher the songs, "unto Him that loved us, and washed us in his own blood, be glory forever." Thus, husbands and wives, parents and children, will especially feel, when they meet before the throne; and just in proportion to the joy of that meeting, will be the attention and the gratitude, and the love; it will concentrate upon the Lamb, slain for them!

From the Sunday School Teachers Magazine.

REFLECTIONS OCCASIONED BY A VISIT TO A VILLAGE
SUNDAY SCHOOL, IN ENGLAND.

"The harp of Heaven

Had lack'd its least, but not its meanest string,
Had children not been taught to play upon it,
And sing, from feelings all their own, what men
Nor angels can conceive, of creatures born
Under the curse, yet from the curse redeem'd."

Montgomery's *Pelican Islands*.

There is something very delightful associated with a well-conducted Sunday School. In the estimation of the intelligent, philanthropic, and devout mind, there is every thing about it that is calculated to engage the attention, to interest the feelings, to communicate and highten the noblest enjoyments, to warm, impress, and benefit the heart. No man can despise a Sunday School, who has witnessed it in active and vigorous operation. Its principles are so decidedly Scriptural; its spirit is so catholic and lovely; its objects are so momentous and sublime; and the advantages which it confers are so numerous, so extensive, so permanent, and, it may be added, inestimable, that the man is to be pitied, whatever his denomination, capacity or rank, who is reluctant to come forward, and patronize Sunday School tuition. How valuable have been the operations of these institutions, in every district of our country, and in every region where their benignant and hallowed influences have been felt! In America, their objects have been most justly appreciated, and the power they are now exerting among that enlightened and spiritual nation, is gigantic and remarkable. And in our own "beauteous and sea-girt isle," how wide has been the range of Sunday School instruction—what multitudes of ignorant children have had the light of Christianity poured into their minds, been delivered from all the degradation and misery of vice, been fitted to beautify home, to adorn society—to shed glory on the Church, and luster on the world!

I have just returned from visiting a village Sunday School, and the most delightful and hallowed feelings of our nature have been awakened. 'In a small retired, but beautiful hamlet, where, however, with all the loveliness of creation, there is nothing of the beauty of the Gospel exhibited in the parish church, a few benevolent and devout individuals, whose hearts are animated and warmed with the love of Christ, some period since combined their energies and Christian sympathies to benefit and bless the young, and Providence has graciously smiled on their endeavors, for they have been rendered instrumental in collecting a very pleasing company of young persons, who have been snatched from the corruptions of the world, and pointed, at an early period of their existence, to that Saviour who ever paid peculiar regard to the young, and who sanctions, in the most condescending manner, any efforts which are made to direct little children to his cross, and to make them partakers of the bliss and perfection of immortality. I often experience great pleasure in entering the neat building, where the village Sunday School to which I allude, is convened. Every thing is so quiet, so rural, so sequestered, that the mind is composed and charmed. The cleanliness of the children; the piety and affection of the teachers; the regularity that is preserved; and the harmony and good feeling that prevail; are peculiarly delightful, and produce the most important and beneficial impression on the mind. The vision of the gospel is exhibited; the love of Christ is experienced; the harmony of devout feeling is developed in all its beauty; and the beneficial effects of the benevolence of the New Testament, are rendered obvious to every enlightened observer.

Before the Sunday School, on which I dilate, was established, the children in the hamlet were like pagans—igno-

norant as brutes—gross and barbarous in their habits and character—addicted to every thing indelicate, irregular, and profane; but ever since the school commenced its work of mercy, the sublimest consequences have resulted. More than a hundred children have been collected, and the most valuable blessings have been imparted.—Habits of regularity have been introduced. The children, never clean before, are now so wholesome in their appearance, that it is quite pleasing to witness the change. Profane and indelicate conversation, which abounds greatly, I lament to say, among children, has been in a great degree checked. The memory has been exercised, and it now retains divine truths. The word of God is regularly perused, though nothing was known of it before. The children are prepared very materially for the discourses of the ministers that they hear, and the Bible is introduced, in many instances, into the habitations of their parents, where it would never have entered, had it not been for the operations of the Sunday School. The day of God, too, is hallowed, and many a dear child, who under other circumstances, would have spent the Lord's day in sin, is now on the Sabbath found in the sanctuary, celebrating the praises of Jesus, and listening, to that blessed word, which is able to make even the youngest wise to eternal salvation. It has much delighted me lately to find that many of the parents have been drawn to the house of God through the children attending the Sabbath School, and several of them are now under serious impressions, by frequenting the house of prayer.

"Thus children, with their sires, receive the life divine,
And taste the bliss of Heaven."

Whenever I enter a Sunday School, I always think of the Church. There we are all under instruction, and we all require much light and aid from above.—Our characters, our ages; our capacities all vary; but, if Christians, we all feel our weakness, we all lament our ignorance, we all mourn over our unhappy tendency to indulge in error, and our united language is—"Lord open thou our understandings, that we may perceive the beauty and glory of the holy Scriptures." As the little child requires the tuition and guidance of his teacher, so do we all need to be taught by the Spirit; and what a delightful thought it is, that Jehovah is "the Lord our God who teaches us to profit." He removes the film that overspreads our moral vision, and enables us to perceive the glory of "the light of life." He corrects our views, dissipates our darkness, and enables us to walk in the truth, which at once communicates light, and freedom, and happiness. A genuine Christian will never be above learning. After all his efforts, his prayers, and his accumulations of knowledge, his petition will be—"Lord teach me;" and the more he discerns of the beauty and glory of Christ, the more anxious will he feel to have more enlarged and splendid discoveries. These are my emotions whenever, as a minister of the Gospel, I enter a Sunday School, where all is order, harmony, and love. I mark the scene that is presented; I listen to hear the directions and admonitions of the teachers; I hear the anxious inquiries of those who are taught; I think of their limited views, of their desires to be instructed, and of the numerous infirmities and dangers "to which flesh is heir," and, I say, "Even thus is it in the Church of Christ. We meet as one family, of which Christ is the Head. We assemble as little children, to be divinely enlightened and directed. We are required to yield unqualified submission, and our language is, 'Lord, speak, and enable thy servants to understand and to obey!' and thus it is, that we perceive the glory of Jesus, feel our own depravity, and rejoice in the Gospel 'with exceeding great joy.'"

The more Sunday Schools are multiplied, the more will the best interests of society be secured, and the dignity and happiness of man be promoted. They

convert the sterility of the wilderness into the loveliness and fertility of Eden. They are immediately connected with the order and happiness of families; with the utility and influence of society; and with the enlargement and harmony of the Church. And if we look forward and anticipate the time when all our dear children and youth will be collected in these schools of Christ, how cheering, how glorious is the prospect! Then will the toils and prayers of all that love Zion be given to this object. Then the Holy Comforter will descend, and both teacher and pupil will be taught of God. Then multitudes will be "turned from the error of their ways" to the "wisdom of the just," before they leave the Sunday School. Call not this an extravagant expectation; but rather let us rise up to higher efforts of faith and prayer and self-denying labor, that we may be honored as the instruments of doing something for those who shall live and labor when we are dead. Therefore, I would say to the enlightened man, to the philanthropist, to the genuine Christian, and to the minister of truth:—Encourage Sunday Schools, and you will encourage every thing that is becoming, courteous, orderly, dignified, and devout.—Support them vigorously, and you will effectually advance the cause of truth—diminish the resources of the empire of Satan—and materially increase the power and usefulness of the kingdom of Christ. Children shall offer now—

The fragrant incense of perpetual love,—
And swell the rapture of the glorious song,—
"Thanks be to God, eternal thanks, who gives
Us victory through Jesus Christ, our Lord!"

Putworth.

Y. W.

EDUCATION.

BODILY DEVELOPMENT.

We wish to bring more distinctly into view one cause of erroneous judgment and consequent mismanagement, at which we have already hinted:—the application of nearly all the child's vital energy to the business of *growing*.

It is clear that thinking, hard and continuous study, such as is necessary in order to rapid progress in learning, in some way employs the brain; and therefore it employs the nerves; and therefore it affects the internal movements of the whole system. This bodily action must go on, or thinking cannot go on. If it be stopped or impeded, thinking is equally stopped or impeded. It is plain, too, that this bodily action must be performed by bodily strength; not the strength of the hands, or of the under jaw, perhaps, but of those bodily organs which are used in thinking. Study cannot go on successfully, without the application of a considerable degree of bodily force.

It is certain, too, that *growing*, in order to go on healthfully, takes up a considerable portion of the energies of the body. The most perfect development of the body seems to require no small amount of voluntary bodily exercise,—of muscular effort. The young person who complies with this demand of nature, may not have bodily energy enough left, to carry on study successfully; or, if the will is employed to the proper extent in producing voluntary motion, there may not be left sufficient energy of the will for successful study; or, if the limbs are used as much as they ought to be, there may not be time enough left, for the successful prosecution of study. In some instances, too, the whole energies of the system seem to be taken in the act of *growing*, so entirely as to produce an indisposition even to the exercise of the limbs. We doubt whether this is really a healthy state; but, there is no doubt, the state of growth which demands and craves an abundance of voluntary bodily motion is a healthy state; one through which the person must pass, in order to attain to the most perfect organization, the most perfect bodily preparation for successful thinking, of which he is capable.

In such cases, nature prompts to the right course. There is a manifest inclination to neglect close application to study, and even to avoid those kinds of labor which require close and continued application of the mind, and to pursue the course most favorable to bodily development. If studies are pursued, it is without much feeling of interest in them, and often, without that efficient application of mind which is necessary to acquire clear ideas, or to fix what is learned in the memory. In some cases it is possible, by the application of stimulants of various

kinds to the mind, to overcome this disinclination to study, and to secure such progress in learning as to satisfy the teacher; but when this is done, the natural, healthy growth of the body is interrupted, its most perfect development prevented, and thus the mind itself rendered permanently less efficient than it would be with such a body as nature designed for it.

These remarks are by no means equally applicable to all. In some, such a period of unfitness for study scarcely exists at all. In others, it is manifest and irresistible. We should naturally expect to find it most distinguishable, when the growth is most rapid, and of course, in those persons who grow to a large size, and whose growth is mostly accomplished in a few years. Yet we doubt whether this rule will be found universal. We suspect it cannot be determined with much certainty, except by actual observation in each individual case.

Let not the parent, then, be discouraged, because his child does not appear to be so good a scholar as he could wish. Let him rather inquire whether the energies of the system are not occupied in the business of bodily development, to a degree inconsistent with the desired progress in scholarship; and if so, let other employments be substituted for study, to such an extent, and for so long a time, as the nature and continuance of the cause shall indicate.

Some will probably object against these and some other of our remarks, that they are too favorable to lazy boys and girls. We shall not give ourselves much uneasiness about this objection, till we learn that our remarks are not true. We have no fellowship with the practice, of choosing our doctrines by their power to whip up people, and make them exert themselves to the utmost, without inquiring for any other evidence of their truth. This, we have no doubt, has been done to a great extent on the subject of education. Writers and talkers have felt conscience-bound to say whatever will operate most powerfully in driving parents and teachers and learners to exert themselves. We do not regard this as a safe practice. We believe that the greatest amount of *strictly directed* effort will be secured, by saying what is true.—Besides, we do not advocate idleness in the young. We only contend that they should not be urged to efforts for which they are at the time unfit; and that they should be fully employed in doing what they are fit to do; and that parents should not be discouraged, because ill-directed efforts are but partially successful.

Forrest Chronicle.

THE FAIR SEX.

When they unite in the cause of virtue who can resist them?

"In the town of Bennington, a name which can never be forgotten, the daughters have set us an example, in this moral revolution of the world, fully equal to that exhibited by their worthy fathers, in our great political revolution of old; six hundred females have petitioned the board of excise to grant no license in that town, for the sale of ardent spirits. What an appeal is this! The mothers, the daughters, the sisters, petition the constituted authorities of a town in behalf of their fathers, their husbands, and their brothers! Take not away from us, these petitioners may be supposed to say, take not away from us the happiness of our homes, the peace of our firesides; place not alluring snares, at the corners of our streets, to entangle the feet of those, whom we love; to mislead the steps of our fathers, and cover with shame those gray hairs, which we are commanded to honor; to stupify the heads and corrupt the hearts, of those to whom we are united in the closest ties, for better, for worse; let not loose upon the world a cold, calculating, mercenary body of men, who, for the sake of a little lucre, shall tempt our husbands with the drunkard's draught, and win away our children's bread; annihilate our hopes of happiness on earth; give us ashes for beauty and mourning for the oil of joy; and leave us, after a pilgrimage of consecrated misery, the helpless and houseless children, and the heart-broken widows of unprofitable drunkard's!"—*Carver's Address.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 30, 1833.

FRANCE.

On Sabbath evening last, our citizens were favored with an address from the Rev. Mr. PROUDFIT, who appeared on behalf of the Evangelical Society of Geneva, in Switzerland, and the French Committee in N. York, formed about a year ago for the purpose of aiding the Evangelical Christians of France in promoting the gospel in that country. Many important statements were made by Mr. P., and a collection taken up for the object amounting to something over a hundred dollars. We shall not attempt to give an account of the various plans adopted by a small band of believers to promote the interests of true religion in that papal and infidel country, but there was one object presented by Mr. P. which we cannot pass over in silence, and which promises to hold an important agency in advancing the Redeemer's kingdom. We allude to the establishment of a Seminary for the education of ministers.

According to the Code Napoleon, all the clergy of France are required to be educated in one of the French Universities, and there are also three schools of Divinity established by the state, in which they are in like manner required to obtain their theological education. One of those Seminaries is at Geneva, one at Strasbourg, and one at Montauban, and they are all decidedly under Unitarian influence, and opposed to evangelical religion. In this state of things, the Evangelical Society of Geneva have established a new school of Divinity, and appointed four eminent Divines as professors, and made their appeal to Christians in England and the United States, to aid them by their prayers and efforts.

But it is inquired how students from this Seminary can gain admittance to the churches in France, under the regulation mentioned above. This is indeed a serious difficulty, but one which the society hope will be obviated ere long by the progress of light and freedom. As it is, however, there is nothing to prevent students from the new Seminary from being ordained, and filling any place which they please, unpaid by the Government. Important situations of this description are daily opening, and vast fields presenting for cultivation by faithful laborers.

It has become an inquiry of deep solicitude among Christians both in Europe and America, how the kingdom of heaven, which in France is but as a grain of mustard seed, can be most successfully promoted. To the man of this world it seems a chimerical notion, to think of troubling ourselves about the interests of such a great and distant nation; but the benevolence of the gospel is graduated by another standard, and though an ocean separates us, yet we are all members of one common family, standing on the same level before one common Father, bound by the love of a common brotherhood, and it is our joy not less than our duty, to acknowledge these relations, and to perform the duties of kindness and good-will growing out of them.

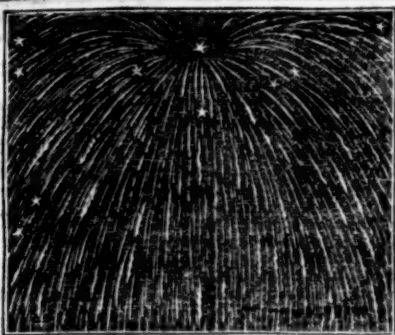
We are well aware of the numerous and pressing calls made upon the American churches, for those enterprises of benevolence which we have already undertaken in

foreign countries; and what an obligation is devolved upon us to sustain and urge them forward; and here the objection starts up, that this is enough to attempt at once, and we had better concentrate our efforts than to diffuse them wider. At first sight, this may strike some as a well-founded objection. But reflect, is there nothing due to the considerations of *God's Providence* in the matter? Does it not become us to consult the leadings of his hand, and see where he would point us? Is it not possible that our attention may be directed to a more important hold of the great adversary of God and man? We suggest these inquiries, not so much with reference to France, as for their more general application, and to urge our readers to consult the will of God, not in the Bible alone, (though here we would that they should double their diligence,) but also in the "signs of the times," which, to a mind of spiritual discernment, are not less a source of practical wisdom.

Such signs in relation to France, it appears to us, exist, as make it proper for Christians of other nations, at least to inquire, and see if the Lord is not opening a new and important field for benevolent enterprise. A Christian nation of more than thirty millions of people, but not more than half a million Protestants, and only a small portion of these of evangelical principles; a nation, one of the most enlightened on the earth, and whose political influence exceeds that of any other on the continent of Europe; a people enthusiastically attached to liberty, to freedom of speech and of the press; and withal a people in love with America and American principles, and upon whom the influences of our own country have been, and still are, extensively felt and acknowledged;—to see such a people, and among them a small, yet valiant band of witnesses and defenders of the faith, scarcely more numerous than the primal band when Christ ascended to heaven; to see the breaking up of the foundations of the "man of sin," as the effect of repeated revolutions, and the unshackling of the human mind from the fetters of a dark and cruel superstition;—surely it is enough to wake up an interest in other minds than Christian, and will not fail to be improved either by the enemies of the Redeemer, or his friends.

We commend the subject to our readers. It may be an object of interest to know that the new Divinity school at Geneva is established in the same building where CALVIN died, and we most cordially join in the prayer of the committee, that the same spirit which dwelt in that great Reformer may guide the students into all truth and love, and reveal unto them also the deep things of God.

DEATH OF RAMAHUN ROY.—This distinguished individual died lately, at Bristol, England. He was the first Hindoo of any consequence who renounced the superstitions of his countrymen for Christianity, but the Unitarian system which he embraced was little better for any spiritual purpose, though it doubtless expanded his views, and made him a better philosopher. He visited England, previously to the commencement of the inquiries preparatory to the renewal of the East India charter, for the purpose of giving information, and promoting the interests of his countrymen by advocating a more liberal intercourse with India.



A SHOWER OF STARS.

"Great and marvellous are thy works, Lord God Almighty."

We regret exceedingly that we did not witness the wonderful display in the heavens on the morning of the 13th. But we can only regret it, as an event, like many others, which cannot be recalled, and which may never be acted over again. We have often seen what is erroneously called a shooting star, and often gazed with admiration and wonder at the thousands that decorate the heavens, revolving in their orbits, proclaiming the wisdom, the power, and the glory of Him who made them. But we never saw them, or any thing in appearance like them, descending as a shower of snow.

We have procured the above design, representing the scene as described by those who witnessed it, and if the reader will let his imagination play like a shower of stars, and measure the expanse of heaven by this two inch block of wood, he may form some idea of the sublimity of the scene. Professor Olmsted of Yale College describes it thus:—

To form some idea of the phenomenon, the reader may imagine a constant succession of fire-balls, resembling sky-rockets, radiating in all directions from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceed to various distances from the radiating point, leaving after them a vivid stream of light, and usually exploding before they disappeared. The balls were of various sizes, and degrees of splendor: some were mere points, but others were larger and brighter than Jupiter or Venus, and one, seen by a credible witness before the writer was called, was judged to be nearly as large as the moon. The flashes of light, though less intense than lightning, were so bright as to awaken people in their beds. One ball that shot off in the northwest direction and exploded near the star Capella, left, just behind the place of explosion, a phosphorescent train of peculiar beauty. This line was at first nearly straight, but it shortly began to contract in length, and dilate in breadth, and to assume the figure of a serpent folding itself up; until it appeared like a small luminous cloud of vapor. This cloud was borne eastward by the wind, opposite to the direction in which the meteor had proceeded, remaining in sight several minutes. The light was usually white, but was occasionally prismatic, with a predominance of blue.

A little before six o'clock it appeared to the company, that the point of radiation was removing eastward from the zenith, when it occurred to the writer to mark its place, accurately, among the fixed stars. The point was then seen to be in the constellation Leo, within the bend of the sickle, a little to the westward of Gamma Leonis, and not far from Regulus. During the hour following, the radiating point remained stationary in the same part of Leo, although the constellation in the mean time, by the diurnal revolution, moved westward to the meridian nearly fifteen degrees. By referring to a Celestial Globe, it will be seen that this point has a right ascension of 150 degrees, and a declination of about 20 degrees. Consequently it was 20 deg. 18 min. south of our zenith.

The weather had sustained a recent change. On the evening of the 11th, a very copious southerly rain fell, on the 12th a high westerly wind prevailed, by gusts. Last evening the sky was very serene: a few falling stars was observed, but not so numerous as to excite particular attention.

The writings of Humbolt contain a description of a singular phenomenon observed by Bonpland, at Cumana. It is worthy of remark that this phenomenon was seen nearly at the same hour of the morning, and on the 12th of November.

At Philadelphia.—A writer in the National gazette gives the following description of it.

About a quarter past 5 o'clock this morning, being awake, a blaze of light filled the window, which in all respects resembled the effect produced by a flash of lightning. I was soon informed that there was an uncommon appearance of "shooting stars." In order to obtain a full view of this brilliant scene, I took a position in the open air, and, in conjunction with a person near me, counted the number that appeared in five minutes. The number amounted to eighty at least; but, as sometimes several would fall at one time, and frequently in opposite portions of the heavens, it is most probable that many escaped our observation. I cannot say at what time in the morning they began to be in such numbers; but even had they appeared one hour before my first observations, as some were yet visible at half past six o'clock; we may estimate the whole period of their continuance at two and a half hours. During this time, allowing eighty to have appeared in five minutes throughout, the number of descending meteors must have amounted to upwards of two thousand, (2,160.) In every respect they resembled the phenomenon of shooting stars observed when the sky is clear, the stars shining brilliantly, and the wind high. The line of descent was rectilinear, the course from the direction of the zenith towards the horizon, and most generally in a line varying from 10 to 45 degrees from a vertical line. Many fell in a direction directly downward toward the earth. Much diversity of size, and of the degree of brilliancy was observed: whilst many, in their sudden transit, would exhibit only a train of pale light, but well defined; others, bursting suddenly upon the sight, would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. Judging from the blaze of light which filled my window as above alluded to, I would venture to state that some were so large and brilliant as to diffuse a strong light through the atmosphere and upon the ground and objects thereon. It was impossible to witness the appearances without being strongly impressed with the splendor and sublimity of the scene.

As the sun approached nearer to his rising, the number of falling meteors which appeared, diminished, though perhaps there was no real diminution of the frequency of their occurrence, as less were seen in consequence of the superior light of the sun. Even, however, about 6 o'clock, I observed one of very uncommon splendor, somewhat southwest of the zenith, and shooting in a direction towards the western point of the horizon. The path which it passed through was visible by a whitish light for nearly sixty seconds of time. Not long after this time, the eye could trace their course no longer, the sun, to which all other lights must yield, having diffused over their paths a higher degree of illumination.

The sky, during the whole time of this remarkable exhibition, was bright and without clouds, the wind was chilly and fresh; and the mercury of Fahrenheit's thermometer ranged at about 31 or 40 degrees.

Wednesday, Nov. 13, 1833.

W.

Near Boston.—The Boston advertiser has a communication on the subject, dated at Malden, which says:

Being, at the time of my first noticing these extraordinary appearances, at the north side of a large building, I did not perceive that the phenomena embraced the whole circle of the visible horizon. Upon exchanging my former position, for one at a little distance from the contiguous building, my astonishment was increased at the great extent and comparatively rapid succession of the luminous appearances, which now seemed decidedly to increase in number, and in many instances, also in magnitude. They continued to increase in the frequency of their descent, until long after the appearance of day-light, and continued visible as long as the light of any of the stars was perceptible in the west or northwest. Their appearance was truly beautiful and singular; and the impressions made upon the minds of the beholders of this grand spectacle, in this place, will doubtless long remain. At thirty minutes past five, their appearance was much increased in singularity and beauty; strongly resembling the descent of rockets, in their appearance, yet apparently amounting in number to several thousand, and descending in every possible direction from an elevation apparently equal, at least, to that of the ordinary height of the clouds.

IMMEDIATE ABOLITION.

We make the following extract from an address of the New York Anti-Slavery Society.

FELLOW CITIZENS:

Having associated together for the purpose of removing the greatest reproach from the character of our beloved country, and of averting a crisis which threatens to involve the whole land in ruin, we consider it due to you, who have the same interests at stake with ourselves, to give you a frank explanation of our principles and plans. We trust to the candor of our fellow-citizens, that this enlightened community will pronounce an upright judgment when they shall become fully acquainted with our views; while we respectfully protest against being judged by the misrepresentations of those who are strangers to the feelings of our hearts, and forgetful of the principles of American liberty.

Our object, as set forth in our Constitution, to which we refer you, is "to take all lawful, moral, and religious means, to effect a total and immediate abolition of slavery in the United States." To aim at less, would be to aid in perpetuating slavery. We are quite sure that all virtuous citizens desire its extinction. It is our object to recommend to them the only practicable and safe plan which has ever been proposed for the accomplishment of this great moral enterprise. It is that of

IMMEDIATE EMANCIPATION.

By this term, we mean to say that all property of man, in man should instantly cease;—that the right of all men to a fair recompense for their labor should be practically as well as theoretically admitted; and that all the people of these United States should be equally secured in the possession of the "unalienable rights" recognized in the Declaration of Independence, "of life, liberty, and the pursuit of happiness."

By the epithet *immediate*, we mean emphatically to mark our dissent from the project of *gradual* abolition—a plan that, on the testimony of Wilberforce and Clarkson, and the unanimous consent of the philanthropists of England, has been the virtual means of preventing the abolition of slavery in the British possessions for nearly half a century; a plan which has, for almost sixty years beguiled the free citizens of the United States, by soothing the public conscience with the hope of a wise and well digested measure of relief, while the number of the oppressed has already increased from half a million to two millions. We object, therefore, to the scheme of *gradual* emancipation, because it is too inefficient to arrest the mighty evil that threatens to destroy this nation. In contrast with this, the world knows that the doctrine of immediate emancipation has availed more, the past six years, in England, than fifty years previous discussion of the delusive dream of gradual abolition.

We do not advocate the emancipation of the colored race from law; on the contrary, we plead for them that they may be placed under its control and protection. We do not address ourselves to the oppressed; but with hearts of benevolence to both master and slave, we beseech the master to grant to his slave, what humanity, justice, interest, conscience and God demand. By immediate emancipation, therefore, we mean that measures shall be immediately taken to deliver the slave from the arbitrary will of the master, and place him under the salutary restraints and protection of law. We do not aim at any interference with the constitutional rights of the slave holding states, for Congress, as is well understood, has no power to abolish slavery in the several states.

We see no absurdity in the use of immediate, as applied to these measures, nor do we transcend the ordinary force of language when we call an important and complex public measure an immediate one, if it be promptly commenced with the honest determination of urging it on to its completion. The immediate subjugation of a revolted province, may be consistently urged by the senator who knows that a protracted campaign may intervene between the decree and its accomplishment. Or as our fathers, on the 4th of July, '76, declared the United States a free and independent nation, notwithstanding it required seven years' conflict to place them in full enjoyment of the blessing.

SAFETY OF IMMEDIATE EMANCIPATION.

However new the doctrine of immediate emancipation may appear to some, there is abundant evidence that such a measure does not involve danger or loss to the emancipated, or to the community. Bolivar proclaimed liberty to his slaves, and many proprietors followed his example: nearly a million of colored slaves inhabited Columbia at that time, and a large part were immediately emancipated. M. Ravenga declares that the

effect has been a degree of docility on the part of the blacks, and a degree of security on the part of the whites, unknown in any preceding period of the history of that republic.

In speaking of the slaves, captured by British vessels, and sent to Sierra Leone, Clarkson says:—"They must have contracted as mortal a hatred to the whites from their sufferings on board ship by fetters, whips, and suffocation in the hold, as the West Indian from those severities which are attached to their bondage upon shore. Under these circumstances then we find them made free; but, observe, not after any preparatory discipline, but almost suddenly, and not singly, but in bodies, at a time. We find them also settled, or made to live, under the unnatural government of the whites; and, what is more extraordinary, we find their present number, as compared with that of the whites in the same colony, nearly as one hundred and fifty to one; notwithstanding which superiority, fresh emancipations are constantly taking place, as fresh cargoes of the captured arrive in port."

The abolition of slavery, in Mexico, was virtually immediate. The slaves were at once taken from the arbitrary will of their masters, and placed under law. A system of apprenticeship was established, allowing them to apply the compensation received for their labor, to the purchase of themselves and families; and in seven years slavery had ceased to exist throughout that great Republic. Dr. Walsh states that in Brazil there are more than half a million enfranchised persons, Africans or of African descent, who were either slaves themselves, or are the descendants of slaves. He says, they are generally speaking "well conducted and industrious persons, who compose, indiscriminately different orders of the community. There are among them merchants, farmers, doctors, lawyers, priests, and officers of different ranks."

St. Domingo has redressed to practice the same doctrines, with similar good effects. We are aware that misrepresentations of the St. Domingo revolution have been so industriously made that few persons are at all acquainted with the real state of facts.

During the French revolution, it will be remembered, equality of rights was decreed to all citizens. When this was known in St. Domingo, the free people of color petitioned the National Assembly that they might enjoy the same political privileges as the whites, which was granted. In 1794, the Conventional Assembly of France, passed a decree for the abolition of slavery throughout the French colonies. Colonel Malenfant, a slave proprietor resident at the time in the island, says:

"The negroes remained quiet both in the South and in the West, and they continued to work upon all the plantations. There were estates, indeed, which had neither owners or managers resident upon them, for some of these had been put into prison by Montbrun: and others, fearing the same fate, had fled to the quarter which had just been given up to the English. Yet upon these estates, though abandoned, the negroes continued their labors, where there were any, even inferior, agents to guide them; and on those estates, where no white men were left to direct them, they looked themselves to the planting of provisions; but upon all the plantations where the whites resided, the blacks continued to labor as quietly as before. During the year 1795 and part of 1796 I learn nothing about them; neither good, bad nor indifferent, though I have ransacked the French historians for this purpose."

From the latter end of 1796 to 1802, a period of six years, the planters kept possession of their estates; lived upon them peaceably; and the freed negroes continued to be their laborers. Can there be any account more favorable to our views than this, after so sudden an emancipation?

The former masters, accustomed to the practice of arbitrary power, and to look down upon the negroes as reptiles of the earth, could not bear to come into familiar relations with them as free laborers, peaceably as the manumitted slaves had, for years, conducted themselves. In an evil hour they prevailed upon Bonaparte, by false representations, and promises of money, to restore slavery. He prepared an immense armament under Leclerc to bring about that event. The hellish expedition at length arrived on the shores of St. Domingo:—a scene of blood and torture followed, such as history had never before disclosed, and compared with which, though planned and executed by whites, all the barbarities said to have been perpetrated by the insurgent blacks, amount comparatively to nothing. In fine, the French were driven from the island. Till that time the planters retained their property, and then it was, but not till then, that they lost their all.

From that time to this, there has been no want of subordination or industry among them. They, or their descendants, are the persons by whom the plains and valleys of St. Domingo are still cultivated, and they are reported to follow their occu-

pations still, and with as fair a character as other free laborers in any other quarter of the globe.

We have now seen, that the emancipated negroes never abused their liberty, from the year 1794, (the era of their general emancipation) to the present day, a period of forty years.*

Will any one say that this case is not analogous to that which we have in contemplation? Let us remember that the number of slaves liberated by the French decrees in St. Domingo was very little short of 500,000 persons. We maintain that emancipation in St. Domingo was attended with far more hazard to persons and property, and with far greater difficulties, than it could possibly be, if attempted in this country. All the slaves were made free at once, or in a single day. No notice was given of the event, and of course no preparation could be made for it.—They were released suddenly, from all their former obligations and restraints, and became peaceable and industrious citizens.

We cannot find a single instance in which emancipation has been tried, that one drop of white blood has been shed, or even endangered by it. The enfranchised inhabitants of Jamaica are more numerous than the whites; and yet it appears, by returns printed by order of the House of Commons, that the proportion of criminal convictions of whites, and of enfranchised persons, was as *twenty-four* of the former to *eight* of the latter. In Barbadoes the free negroes and mulattoes are industrious, and are never seen begging, whereas the island is pestered with white beggars, of all ages. In Trinidad, there are upwards of fifteen thousand free people of color; there is not a single pauper amongst them; they live independently and comfortably, and nearly half the island is said to be in their hands. It is admitted that they are highly respectable in character, and are rapidly advancing in knowledge and refinement. The Haytiens are 700,000 in number. There are no paupers, except the decrepid and aged. The people are charitable, hospitable and kind, very respectful to foreigners, temperate, orderly, easily governed, and good mechanics. Admiral Fleming says, "The most happy, the best fed, and the most comfortable negroes I ever saw in the West Indies were in Hayti, even better than in the Caracas, and decidedly better than the slaves in Jamaica."

We also speak of immediate abolition, to distinguish our proposals from all indirect attempts to destroy slavery, in our country. Our object being both lawful and honorable, our means honest, and our motives pure, we have no occasion to conceal them, by professing to aim at something else. We consider it criminal to amuse the country with any project, which will not attain an end so essential to the prosperity and very existence of our happy union. It is generally admitted, that the accursed system of slavery has already made the pillars of our government tremble, and it is demonstrable that nothing but its total removal can prevent the final overthrow and ruin of this republic.

It is one of our objects to inculcate the doctrine of Immediate Abolition as an *important moral sentiment*, as a duty we owe to our common Creator, to our fellow-men, and to ourselves, as republicans and Christians. We shall aim to show that this duty applies to individuals, to communities, to those who lead public opinion, to those who are conductors of the press, to preachers of the Gospel, to educators of youth, to parents, and to all descriptions of persons, as they love the human family, fear a just God, and hope for a blessed immortality.

So far as we, therefore, from seeking to turn loose an ungovernable horde of blacks, to prey upon society, that our sole design is to have them transferred from despotism to the control of law, providing for their regular employment, encouraging their industry, preventing idleness, punishing vagrancy, and securing their just compensation; leaving them to labor on the soil where most of them were born, and in the employments to which they are both fixed and accustomed; to endeavor to obtain for our colored fellow men the privileges held out to them in our Declaration of Independence, and to which they are entitled by the sentiment of the civilized world, as well as by the law of God. We feel certain that when the public mind shall be permitted to know the facts and shall be disabused of the impressions by which it has been imposed upon, it

* See Clarkson's "Thoughts on the Practicability and safety of immediate emancipation. The substance of this inestimable pamphlet is found in the Anti-Slavery Reporter, No. 3, and should be thoroughly studied by every one who wishes to form his opinion upon facts. The Reporter is a periodical printed in this city, and can be had at the bookstores.

will call, in a tone not to be denied, for the adoption of measures right in themselves, congenial with our republican principles, and fraught with benefits to the whole people.*

* "I am for speedy, immediate abolition. I care not what caste, creed or color, slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the law of the living God." —O'Connell.

The following article we copy from the *Ferment Chronicle*. Perhaps its object may not strike our readers at first, but next week we shall give the application, and it will be found worthy of attention, as a practical and important subject.

HYPOSTASIZATION.

Even Dr. Webster, with all his research, has not given this word a place in his dictionary; for the very good reason, probably, that it never was used before; and we use it now, because, if there were such a word, and it were interpreted according to the usual principles of etymology, it would mean what we wish to express; which meaning, however, we cannot give at once, but must leave to be gathered up from the perusal of what we shall write. Moreover, we promise to throw away this word, as soon as we find another which answers our purpose; and we protest against its being used on our authority, except in cases of absolute necessity,—and even then, unless accompanied with such explanation as the occasion demands. We use it, because, for purposes which seem to us important, we wish to class several things together, for which we know no common name; and we avow that it is in our heart to say, under this caption, a number of things well worth attending to; though we do not pledge either talent, industry or leisure, to say them as we wish.

Every body has heard of *abstraction*—a mental process, by which we leave out of consideration all the qualities of whatever we are considering but one, and confine our thoughts to that. In this way, it is said, we obtain abstract ideas, which we express by abstract terms. For instance, we can think of the *whiteness* of snow; of *length of breadth*; of *goodness*; of *justice*; of *mercy*. Logicians use the word *concrete* as the opposite of *abstract*. They call those terms *concrete*, which express, not the quality without the subject, but the subject with its qualities; as a *white wall*; a *long road*; a *good man*; a *just decision*; a *merciful deed*. Now, reverse the process of abstraction; start with an abstract idea, and form a concrete containing it, and you have something like what we mean by hypostasization. For example, form your abstract ideas of whiteness and roundness and solidity, you form an idea of a *white ball*. Your abstract idea whiteness, which was merely an object of thought, is now embodied in something which is at least imagined to exist. But this does not express our meaning exactly.

Take another example. Newton discovered the law of gravitation. In his mind, it was a pure *idea*; that bodies tend towards each other with a force, bearing a certain proportion to their nearness. One Dr. Newman, at the south has hypostasized this idea. [*Hypostasize* has been used before, though perhaps scarcely authorized, except by necessity.] Dr. Newman supposes there is an elastic atmosphere, embracing all known bodies, by the elasticity of which they are pushed towards each other. Newton thought and spoke merely of the *force*. Newman speaks of a force, as residing in something forcible. He has given that force a habitation, in a substance which his own mind has created for it.

The pure idea of electricity is, two opposite forces, tending to an equilibrium. Franklin hypostasized this

idea, and spoke of electricity as a *fluid*, with which bodies are sometimes overcharged, and sometimes the contrary. Certain French philosophers have hypostasized the idea differently, considering these forces as residing in two opposite fluids, the vitreous and the resinous. Observe, no electrical fluid has ever been found—only two *forces*, acting according to certain laws, and producing certain effects.

Animal life is that power, by which the animal body carries on the series of healthy actions, necessary to the attainment and continuance of its perfection. Some philosophers have hypostasized that power, as the galvanic fluid, or another form of electricity. Some of the ancients hypostasized it differently, and spoke of Hygeia, the goddess of health, who caused the lungs to heave, and the blood to flow, and all such things to be done aright.

Think of the idea of love, as the great, beneficent, controlling principle in active, sentient beings, from the Deity himself, down, we know not how far in the scale of things that live. This the Greeks of the Orphic age hypostasized, and spoke of the Almighty Father, *Eros*, Love, the author of the world and all that is therein, and by whose ever present power the blessings of conscious existence are perpetuated and extended. This conception, by the way, seems more like the vanishing beam of the light of revelation, than like the work of a heathen mind; and the later Greeks, one would think, might have been better employed than in degrading it into their little blind boy, with his bow and arrows. But many of the heathen deities were at first hypostasizations of moral qualities, or of the powers of matter or of mind, and were gradually degraded in the same way. We wish this remark to be especially noticed and remembered.

We have spoken of instances in which an idea is hypostasized into an *imaginary being*. This, however, is not always the case. When as is common, the law of gravitation is considered as a force, which the sun exerts upon the planets to keep them in their orbits, or by which the sun draws them towards itself, we hypostasize that law; we no longer consider it as a pure idea, but as a specific act of an individual substance. And when we consider it as inherent in all matter, so that every particle attracts every other particle, still the idea of gravitation is hypostasized into the act of *attraction*—of *drawing towards*. The idea is not in the least distorted by this. It is only included in it. It is only represented to the mind in imagery which the senses furnish, the idea itself remaining perfect, entire and unaltered; and you may reason upon it under this form, with as much certainty as if you were dealing with the pure idea. Indeed, a vast majority of those who thus reason are insensible that this is not the case. They do not distinguish between the concrete, the act of *drawing* according to a certain law, and the pure idea of that law. They never suspect it possible that the idea should be contemplated otherwise than as the act of one body, drawing another. When Dr. Newman tells of an elastic atmosphere, as *pushing* the planets according to that law, they suppose he has a different idea from them, when in fact he has only a different hypostasis of the same idea.

But ideas are not always hypostasized so happily.—Many youthful minds, for example, feel just what Adam felt, when he found that it was not good for him to be alone; when the wants, of which he was conscious, suggested to him the idea of a being in whom they might be supplied; when among all the beasts of the field and fowls of the air, he found no help, meet for him—no one which could be the hypostasis of that idea; and when, on the appearance of Eve, he saw, or thought he saw, one in whom his idea was realized, and she became to his mind, not the representative of

that idea, but its living and moving substance,—its hypostasis; Heb 11: 1. So the object of youthful affection is sometimes made the hypostasis of the same idea; and then, of course, the possession of that object appears like happiness itself, and the loss of it like eternal desolation; for it does not occur to the enamored mind that the same idea can be hypostasized in any other person; and in some few happy instances, where there is a rare faithfulness on both sides in the performance of mutual duties, it scarce occurs to them while they live,—or if philosophy have made them think of the distinction, it obtains no abiding place in their feelings. But how often is the object of this affection most unworthy, resembling the pure idea so little, that the difference cannot remain unnoticed; and then there is a disappointment indeed.

We must stop for the present, having given the reader, as we think, a clue to our meaning, and having pointed him to evidence that what we have called hypostasization is as real an operation of the mind as abstraction, and as much deserves a place in a system of mental philosophy. In our next remarks on this subject, if we ever write them, we shall attempt the application of this principle to some difficult points connected with practical religion, in doing which we hope to explain some puzzling facts in the religious history of the human mind.

WHEN IS A MAN'S JUDGEMENT MOST TO BE RELIED ON?—Our Saviour has told us that the children of this world are wiser [and more acute in devising and adapting means to ends] than the children of light. This warrants us in appealing to the practical judgment of mankind in their secular affairs, for guidance on those points which the Lord has left to the discretion of the Church. The able editor of the Western Magazine gives the following striking description:

If there be a moment of a sailor's life, when his ardent character shines with the greatest brilliancy, it is when he momentarily expects a battle to commence.—With a swelling heart, and a bounding pulse, he stands impatient for the word, no thought of danger or dismay damping the vigor of his fiery spirit. *Yet is he never more steady in his judgment.* That, as his other faculties, STRENGTHENED WITH THE EMERGENCY, and he exhibits the uncommon spectacle of the intensest passion, guided, controlled, and regulated by an impetuous, but almost unerring judgment. It is then we are taught to admire his character; it is then the darker shades are lost in the halo of brilliancy his manliness and valor throw around him; and we forget that the lion of the battle can be as well the prince of a debauch, and the abject slave of degrading and inhuman passions.

Why should not the same principle hold good in regard to revivals? We believe that if a minister is *really engaged* in the work, he will judge more correctly both respecting measures and results, than a looker on, or than he would himself, in a different state of feeling. If we *cared for success*, we would prefer to act under the guidance of a leader whose soul was on fire in the cause, than one whose feelings were inert, and comparatively indifferent to the result.—*Evangelist.*

The sum of 2,200 dollars has been contributed in Albany in aid of the Theological Seminary at Columbia, S. C. The whole of this sum was collected in a few hours, and was given from motives of love and good feeling towards our fellow citizens of the South, and with the earnest desire of co-operating with them in advancing the kingdom of Christ in our beloved country.

From the American Monthly Magazine.

THE FOUNTAIN HEAD.

AN ANECDOTE.

The ancestors of a certain noble Scottish Duke were of the Roman Catholic persuasion, and the family continued so until a comparatively recent period. The following curious anecdote is related of the last Catholic head of the family, and the circumstance is believed by many to have been chiefly instrumental in bringing about the change in his religious opinions.

The nobleman in question, possessed very extensive estates in the northern part of Scotland; the management of which was entrusted chiefly to the care of various stewards, or, as they are there called, factors; notwithstanding which, he resided upon them personally, the greater part of his time, and was considered on all hands as a liberal gentleman and a kind landlord. A tenant of his, who indeed might be called a sort of retainer,—as his fore-fathers had lived during several generations on the land,—unfortunately, through inadvertence and ignorance, broke one of the covenants of his track or lease, of no importance in itself, yet sufficient to entitle the landlord to eject the occupant. Upon being informed of the mischief he had committed, and of the fatal consequences that might ensue to himself and family, he repaired to one of the factors, and without attempting to palliate the offense, save that it was unconsciously done, he begged the steward's good offices at the castle, that he might have his lease renewed at a small fine. The steward being either rigorous in his duty, or having another to serve, declined to interfere, and bade the poor man prepare to abide the issue of his indiscretion. Sorely dismayed, but not in utter despair, he tried another and another factor, but still received the same kind of answer. Half frantic at his ill success, but determined not to yield to his fate while there was the least glimmering of hope, he resolved at length to apply personally to the noble peer. He repaired to the castle, humbly requested an audience, which was kindly granted. The poor man told his honest tale without a gloss or an attempt at excuse; he merely urged that he was poor with a large family; that the broken clause was one of which he did not even know the existence; that he had besought in vain the favor, from the factors, of its being represented to their principal; and that to be turned out from the place where he was born, with all his family, would be utter ruin to them, and heart-breaking to himself. The benevolent nobleman rejoiced the desponding farmer's heart, by informing him that he should sustain no injury—and being struck with the shrewdness of some of his remarks, he directed that he should receive refreshment, after which he wished to have some further conversation with him.

With renovated spirit, he joined the landlord again who, being curious to draw out the sentiments of this poor but shrewd man, shewed him all parts of the castle within and without. Among other places, they went into the chapel, which was beautifully enriched, with windows of stained glass and other ornaments usual in the Catholic churches. Upon the farmers asking what were the figures in the paintings, and on the windows, he was informed that they represented the blessed saints and martyrs of the church. "Angel," said the farmer, "and what for an't please yotr lordship are sae many o' them put i' ae place." The peer replied, "that they were intended to quicken the spirit of devotion in religious breasts, and that they were intercessors at the throne of Divine Grace, for sinners on earth who appealed through them." The honest Scotchman sighed and shook his head; which the nobleman perceiving, demanded what moved him.—"Ah, my gude lord," replied he, "it does na belang to the likes o' me, to meddle or mak in sic like matters."

Being however urged, at length the man replied, "owee! my lord, I canna but think that a' these saunts i' your lordship's chapel, are, ae to speak, a wee like your ain factors. I got nae gude frae nae o' them, but a blessed help when I cam to the fountain-head; an' if it please your lordship, I canna but think that there's as muckle chance o' a gracious reply frae the Lord above, himsel, as ye'll get through a' the saunts i' the calendar." The noble peer, it is said, was so struck with the apposite remark, that he immediately turned his thoughts seriously to the examination of the faith he was professing, which ended in his renunciation of its tenets, and adopting the principles of the reformed church.

ANECDOTE OF RELIGIOUS ENERGY.

Related by Professor Stowe at one of the late public meetings in Cincinnati.

I knew a pious young man, who was sustaining himself at a literary institution by the labor of his own hands, and almost as a matter of course, in him the true energies of Christianity began to develop themselves. His feelings became much affected by the spiritual condition of a populous neighborhood, which had never enjoyed religious privileges, and consequently did not appreciate them. He visited the families of that neighborhood from house to house, and endeavored to open a religious meeting among them. They would permit no such thing. Not discouraged, this young man turned to the children, and went round and invited them, one by one, to meet him on Sunday mornings in a Sunday School. Several children acceded to this proposal, and then he again went round to find a room for them to meet in; but every door was closed against him. He told the children to meet him under the shade of a tree upon a grassy bank; and thither they came, and he prayed with them, and taught them to study the word of God, and the little children were delighted with their Sunday School. So it went on from week to week, with increasing interest, and increasing numbers; till one Lord's day morning opened with a cold storm of rain. This teacher repaired to his tree at the usual time, supposing some few children might be there; and there indeed he found almost his whole school; wet and cold, it is true, but they had warm hearts in their bosoms, and how could they forego the enjoyments of their beloved Sunday School for a single morning? The teacher took off his hat, and prayed as usual for the blessedness of God upon the exercises, and began to teach, when a man in the place told him that for that time he might take the children into his stable. The teacher turned to the children and said: "The man offers us the use of his stable, and it was in a stable that Jesus Christ took shelter, when he was a child. Let us go."

This, Mr. Chairman, is what I mean by the *energies of Christianity*.—*Journal*.

PRESBYTERY OF FAYETTEVILLE, N.C.—We rejoice to hear of the prosperity and enlargement of the church within the bounds of this Presbytery. It appears from a statement in the Fayetteville Observer, that the Lord has accompanied his word with divine influence, and blessed the ministry of his servants with encouraging success. At a recent communion service at Union, 105 persons were added to the church. At Bethesda, 24 have been added to the Lord by a public profession of their faith in him; at Cyprus 34; at Buffalo 40; at the Bluffs 44; and accessions have been made to several other churches in that part of the state. Who will not rejoice in their increasing strength? *South. Tel.*

EVIDENCES OF CHRISTIANITY.

The following paragraph, extracted from CORBRIDGE, presents a practical and important view of the Christian evidences.

"I shall merely state [here] what my belief is, concerning the true evidences of Christianity. 1. Its consistency with right Reason, I consider as the outer Court of the Temple—the common area, within which it stands. 2. The miracles, with and through which the Religion was first revealed and attested, I regard as the steps, the vestibule, and the portals of the Temple. 3. The sense, the inward feeling, in the soul of each believer of its exceeding desirableness—the experience which he needs something, joined with the strong foretokening, that the Redemption and the Graces propounded to us in Christ, are what he needs; this I hold to be the true Foundation of the spiritual Edifice. With the strong *a priori* probability that flows in from 1 and 3 on the corresponding historical evidence of 2, no man can refuse or neglect to make the experiment without guilt. But 4, it is the experience derived from a practical conformity to the conditions of the Gospel—it is the opening Eye; the dawning Light; the terrors and the promises of spiritual growth; the blessedness of loving God, as God, the nascent sense of Sin hated as Sin, and of the incapability of attaining to either without Christ; it is the sorrow that still rises up from beneath, and the consolation that meets it from above; the bosom treacheries of the Principal in the warfare, and the exceeding faithfulness and long-suffering of the uninterested Ally;—in a word, for the actual trial of faith in Christ, with its accompaniments and results, that must form the arched Roof; and the Faith itself is the completing KEYSTONE. In order to an efficient belief in Christianity, a man must have been a Christian, and this is the seeming argumentum in circulo, incident to all spiritual Truths, in every subject not presentable under the forms of Time and Space, as long as we attempt to master by the reflex acts of the Understanding, what we can only know by the act of becoming. "Do the will of my Father, and ye shall know whether I am of God." These four evidences I believe to have been, and still to be, for the world, for the whole church, all equally necessary; but that at present and for the majority of Christians born in Christian countries, I believe the third and the fourth evidences to be the most operative, not as superseding, but as involving a glad undoubting faith in the two former. Credidi, ideoque intellexi, (I have believed, therefore have I known,) appears to me the dictate equally of Philosophy and Religion, even as I believe Redemption to be the antecedent of Sanctification, and not its consequent. All spiritual predicates may be construed indifferently as modes of Action, or as states of Being. Thus Holiness and blessedness are the same idea, now seen in relation to act, and now to existence."

From the New York Evangelist.

Mr. Editor—Feeling interested in the cause of reform among tobacco slaves, (of whom I myself was lately chief,) I beg leave to insert a word, which "to the wise is sufficient."

And now my dear fellow sinner, (in the use of tobacco,) before you again supply your face, suppose you ascertain—

1. How much of your Lord's money have you wasted in the use of tobacco, which is *useless*—*yes*, worse?

2. How often have you prayed for health to serve God, and before the sound of *Amen* to your prayer had died away, have you been wasting it in serving the devil, either by debilitating your system with it, or sitting down to "a smoke?"

3. How much like Christ does your spirit of self-denial look? Stand before the mirror of heaven.

4. How many are groaning under the iron hand of

want, while the sum you expend in violating the laws of heaven and common sense would make them comfortable and happy—and probably prevent crime and eternal misery!

5. How often do you read Paul's lectures on "Temperance in all things?"

6. What does this Scripture prove to you a savor of? Let conscience speak?

7. Did you ever think of getting out your tobacco during prayer—while on your knees? If so, what did you worship?

8. Did you ever sit in great perplexity during religious worship, because you were "out of tobacco?" If so, what a habit!

9. Do you ever advocate the cause of temperance, and condemn drunkenness, &c.? If so, what is your opinion upon the subject of Rom. ii. 1.

10. Do you, when you see the propriety of reformation, plead "cannotism?" If so, what think you of Phil. iv. 13.

11. Do you say you will relinquish your hold of this vice by degrees? This is the very rule by which you became a slave to tobacco.

12. Do you say it is a bad rule that will not work both ways? Exactly so. This is one.

13. Have you any other excuses? If so,

14. Will you be willing to present them before the throne of Jehovah? Let conscience come and speak again.

I read not long since an article on this subject, in which the transgressor was represented, (and I thought justly,) as a suicide! My blood chilled—I looked at the weapon—I thought of the trembling hand—the stifled breath—the agitated nerves, &c. &c.—with shame I thought of the idea of being a self-murderer—horrid thought!—of entering the arena of the great last court of heaven, to be judged for the crime of long-wrought, cold-blooded suicide! Oh, I thought, is it so? Tani-tet me peccati.

Well, to recede requires decision. We have it—also what are we fit for? The kingdom of heaven? Let conscience speak. Interest omnium.

JONES—V. D. M.

THE SECOND PRESBYTERY OF PHILADELPHIA.

This judicatory met according to adjournment on the 8th of November present, in the session room of the 10th Presbyterian Church; and after constituting in the usual manner, resolved to appeal from the late decision of the Synod of Philadelphia, by which it was intended to dissolve this Presbytery, and to complain of the same to the next General Assembly.

The Presbytery then proceeded to examine Mr. Stratton, with a view of his being licensed to preach the gospel; and Mr. Henry A. Boardman, for the purpose of his being ordained and installed pastor. They were approved in their trials. The time of public meeting in the church was appointed for 7 o'clock in the evening. The house of worship was filled to overflowing, nearly an hour before. After singing, Rev. Mr. Barnes was the organ of the Presbytery in licensing Mr. Stratton, and offered prayer introductory to all the exercises. Rev. Thomas McAuley, D. D. of New York, preached the ordination sermon. Rev. James Patterson presided, and led in the ordaining prayer, while the Presbytery laid their hands on the head of Mr. Boardman. Rev. John L. Grant delivered the charge to the newly ordained bishop; and the editor made a concluding address to the congregation. Beside the members of the Presbytery, there were on the stage, the Rev. Charles Cummins, D. D., the Rev. John Kennedy, and the Rev. John Marsh, who acted as correspondents from sister judicatories.

Philadelphia.

Reviews.

From the New York Evangelist.

BR. LEAVITT—

Many of your readers will recognize in the writer of the annexed letter, the enterprising young brother who visited this city last spring, to solicit contributions in behalf of the moral destitutions of Lower Canada.—He succeeded here and at Philadelphia, in collecting several thousand volumes of books suited to Sabbath schools. It will cheer and encourage those whose benevolence supplied him with the means of doing good, to hear of his success, and of the gratitude which the recipients of their liberality discover. And I presume brother Hoyt may rest assured, that he will not be an unwelcome visitor, should he return for a fresh supply of books, to furnish other portions of that waste with Sunday school libraries. If the church of Christ were all as engaged as this brother in doing good, how soon would every part of this wilderness "rejoice and blossom as the rose."

Yours, &c.

H. G. L.

LAPAIRIE, L. C. 2nd Nov. 1833.

Rev. and dear Sir—Since my last communication, I have been prospered in my operations in establishing Sabbath schools in Canada, and have reason to believe my work is owned of God. I have since the first of June established and furnished with books rising of 60 Sabbath schools, and have visited many of them, and have found them prosperous and the people generally much interested and engaged in them. And as your people took so deep interest in the welfare of the people in Canada, doubtless they will feel no less interest to hear how their charity has been appropriated and received, and to know more particulars respecting the moral condition of this hitherto neglected country, of which I will endeavor to give a short account.

The province of Lower Canada embraces 500,000 inhabitants, of which four-fifths are papists and one-fifth protestant. And with the exception of about 15,000 in the cities of Montreal and Quebec, the protestants are mostly on and near the Ottawa, and south of the river St. Lawrence, and are in settlements by themselves, generally, so much as to be able to have and sustain schools: although in some districts of country they are so amalgamated with papists as to render it impracticable to establish or sustain schools among them, or any other religious establishment.

My operations the past season, have been mostly confined to three counties south of the St. Lawrence, viz: Messesque, Stanstead, and Shenbrook, embracing what are called the "Eastern Townships." My labors have been principally confined to the following townships: Sutton, Pollon, Bolton, Stanstead, Hatles, Compton, Ascott, Eaton, Barnstown, and Barford, each of which are about 10 miles square, embracing about 15 to 16,000 inhabitants, mostly American people, with some few Europeans and French scattered thro' the different settlements. In every township I have found some devoted Christians, and not a Congregational or Presbyterian minister in all that country, and but one stationed on Canada side within 100 miles, which is a Mr. Praker, who was sent in by the Vermont Home Missionary society, two or three years ago. He is stationed at Shipton, on the river St. Francis, about 60 miles north of the Canada line. He is a devoted, good man; but, like Lot in Sodom; is surrounded with moral darkness, but has been enabled to bring some to the light and knowledge of the truth.

But to give a more particular account of my own work. I arrived in Canada the 1st of June, brought a part of my books with me, and entered them at the custom house, and petitioned the Governor to remit the duties, who kindly complied. I then commenced my operations of establishing schools and supplying them with books, and after a few weeks, visited Montreal, and some of the benevolent societies there, and made a collection in the American church and society there, amounting to about \$100, for the furtherance of the above object. I also called a meeting of the Bible society in Montreal, and petitioned for Bibles and Testaments to furnish the families and schools with the Scriptures, as the exigency of the case might be when they were wanting, and the society engaged to do it; but for some reason, have not to the extent necessary.

I brought about 6,000 books to Canada, and have distributed about 4,500 mostly among Sabbath schools, but owing to the scarcity of money and provision, together with the severity of the season, I have not been able to collect but little money for

them. The people have manifested a desire to pay for them, and regret that they were not able, and at the same time, have expressed the strongest feelings of gratitude to their friends in the States for their benevolence towards them; which to me, so far as I am concerned, has been a sufficient compensation for what little I have done. In no case have I furnished libraries, except where responsible persons have engaged that the books should be appropriated to the benefit of the schools. In seeing the moral condition of the country, my feelings and sense of duty have called for vigorous exertions, and during the week, my practice has been to visit from house to house, and where practicable to hold meetings in the evening, have done so, and on the Sabbath have held meetings in from three to five different places in the same district where I had visited the week previous, talked to the people, and established schools, where there were pious and responsible persons to superintend them.

And I have abundant reason to believe that many hearts have been made glad, and feeble hands strengthened in this province this season, through the benevolent means of Christians in New York and Philadelphia, and judging from appearances, have no reason to doubt that many souls would be redeemed from the region of death, which shall shine forever as living witnesses to the truth, through which God sanctifies men and which has been scattered through this moral waste the present season. I shall soon send my report to the S. S. Union at Philadelphia, which doubtless you may see, which will give a more detailed account of my proceedings.

I am, Rev. and dear Sir, truly Yours, &c.

W. K. HOYT.

MISSOURI.

A correspondent writes us as follows:

"First Sabbath in Sept. attended a camp-meeting with Dr. Nelson and others, at his camp-ground, (Mo.) It is a season of great joy to God's people, and of deep and thrilling interest to the impenitent. I left before the meeting closed, owing to the sickness of my family. Meeting commenced on Thursday. Monday morning, not less than sixty professed to have seen the Saviour, and sixty or seventy on the anxious seat the night before. Never was in a place so much like heaven before. It must rejoice Christians; it does rejoice angels, to see souls in this wilderness flocking to Jesus. I wish some of our brethren and fathers at the east, who are troubled about new measures, and hasty professions, would come and show some better way to lead souls to Christ by example and not in theory. Although I revere their wisdom, yet on this point it seems to me they talk like children. Their remarks may be adapted to the community around them, but they will not bear in practice here. For instance, here are a few thousand souls scattered over a wide extent of country. No meeting houses, no organized societies by whose influence sinners may be brought under the influence of truth: a common meeting will gather but few; men who have long lived destitute of the regular ordinances of the gospel, must have something more than a common neighborhood meeting to induce them to leave their business and their pleasures; the novelty, the interest manifested on such occasions as I have specified, induces many to go. Thus at camp meeting they come 10, 20, 30, and even 50 miles. Christians lay aside all their worldly cares and thoughts, and go out and encamp before the Lord. Thus they have nothing to do but to sing and pray and give their whole souls to the work. Sinners too, are away from the world; they mingle with Christians; listen to their songs and praises, and to the preached Word, and the gospel becomes the power of God to salvation. Two or three hundred have been converted around in Dr. N.'s neighborhood, in this way the three years past, and till you can show me in New England, Christians more devoted, manifesting more of the Spirit of Christ, I must think this is a good way to do good in this western land. Yours in love,

A. T.

N. Y. Evangelist.

C. H. H. H.

Poetry.

From the National Intelligencer.

DEATH'S CLAIMINGS.

Warrior, in the tented field,
With that fearless brow and eye,
Proudly girding on thy shield,
Dreaming but of victory:
Every look and tone display
What a dauntless heart is thine,
Yet ere summer's parting ray,
Gallant warrior, thou art mine!

Monarch, on thy gorgeous throne,
Glittering with royalty,
Wealth and splendor are thine own,
Nations bow the knee to thee.
All of treasure earth bestows
From the sea and land is thine;
Yet ere night its darkness throws,
Haughty monarch, thou art mine!

Statesman, in thy secret room,
Wiling up to power and fame;
Toiling on through nights of gloom,
Worshipping ambition's name:
In a bright perspective shown,
Fortune, favor, all are thine;
Yet ere evening's shade is thrown,
Rockless statesman, thou art mine!

Lady, in thy rose-laid bower,
Dreaming on in loveliness,
Winning from each passing hoer,
Pleasure in her gayest dress:
All that life can e'er bestow,
Beauty, wealth, and rank, are thine;
Yet ere twilight's softening glow,
Fairest lady, thou art mine!

Yes, all are mine; the brightest flower
In fragrant bloom may pass away;
And trophies won from every hour,
All tell of my resistless sway.
Yes, all are mine; successive years
Bring but new victims to my shrine;
Sorrow and gladness, smiles and tears,
Youth, manhood, age—all are mine!

SPIRITUAL DEATH.—You can make nothing savingly useful of the gospel, until you want its grace to take off the curse of the law from your soul, and to quicken your soul into spiritual life. It is all lost time and labor to apply to Christ for any thing less than deliverance from "the wrath to come;" or to apply to the Holy Spirit for any thing less than a "new heart." Remember, it was to "seek and to save the lost," that Emmanuel came into the world, and poured out his soul unto death. He died, that we might live. You might, therefore, just as well say, that he did not die for sin; as think that you are not dead, in law, by sin. If you do not deserve the wrath of God, why did He endure the wrath of God? If you are not under the curse, why was He made a curse for you! Can your *distikes* stand out in

the face of these home questions? Can you even doubt for a moment longer, whether you are exposed to the second death? For do you not see, that if you maintain that you are not *condemned* by the law, you cannot even imagine that Christ died to *justify* you by grace. In like manner, cavils against the *deadness* which the influence of sin has produced on the soul, are, in fact, cavils against the work of the Holy Spirit; for, if no moral death has affected the powers and passions of your soul, you are not a subject for divine operations.—They begin by *quicken*ing the soul; and "it is the Spirit that quickeneth:" so that you actually cut yourself off from the very source of spiritual life, while you question the fact of spiritual death in your own case.—*Philip's Manly Piety.*

We learn that the Rev. Mr. FINNEY, of New-York, is about to embark on a voyage to the Pacific ocean for the recovery of his health. He will visit the missionary stations at the Sandwich and Society Islands, and other places in that quarter of the globe, and perhaps return by way of China, Hindoostan, and the Cape of Good Hope. The health of Mr. F. has been declining for a year past, so as greatly to impair his usefulness. We hope that Providence will grant him a safe return, and that his life may be spared yet many years, a blessing to his generation.

SOUTHERN SUNDAY SCHOOL EFFORT. Eight hundred thousand children are embraced in this enterprise, of which 500,000 are whites, and 300,000 blacks. Of this whole number, only 72,000 are in Sabbath schools, and the means of common education and moral improvement for the remainder are very low, according to the accounts of Southern gentlemen.

ORATORIO.

The third Oratorio of the *New-Haven Musical Society*, under the direction of Mr. GELB, will be performed in St. Paul's Chapel, on Friday evening, Dec. 6.

By order. WM. B. HITCHCOCK, Sec'y.

New-Haven, Nov. 29, 1833.

ASSOCIATIONAL NOTICE.

The Association of the Western District of New-Haven County is to meet at the house of the Rev. Mr. Finney in Milford, on Tuesday the third day of December, at 10 o'clock, A. M.

LEONARD BACON, Register.

New-Haven, 23d, Nov. 1833.

SACRED MUSIC.

A private *Singing School* has recently been commenced, for the purpose of instructing young persons in the rudiments of Psalmody. Persons wishing to join the class, may make inquiries at the office of the Religious Intelligencer.

Nov. 20, 1833.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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